

IMMANUEL,

Or,

THE MYSTERY

OF THE

INCARNATION

OF THE

Son of God;

unfolded

by

*JAMES Archbishop of Armagh.*

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JOHN I. 14.

THE WORD WAS MADE FLESH.

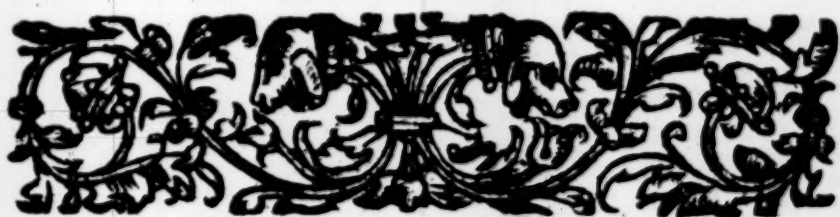
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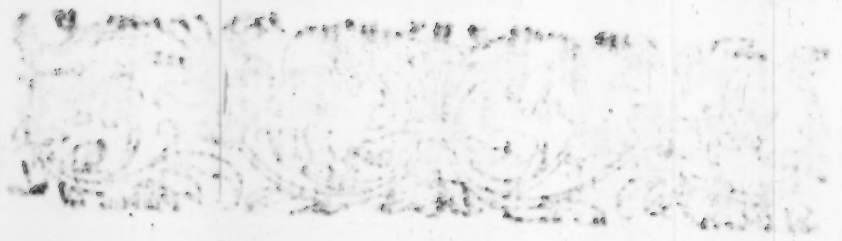
HONORATISSIMO DOMINO,  
D. THOMÆ VICECOMITI WENTWORTH,  
REGNI HIBERNIÆ PROREGI,

Concilij Regij in Borealibus Angliæ  
partibus Præsidi, & Regiæ  
Majestati à secretiori-  
bus Consiliis,

IACOBUS ARCHIEP. ARMACHANUS  
HUNC DE VERBO INCARNATO

Commentariolum, ut grati animi  
*qualecunq; testimonium,*  
L. M. D.





NOVOBATASSIMO DOMINO  
VIRI VICECOMITI WENTWORTH  
REGNI HIBERNIE PROROGI  
Concili Regii in Borussia Anglie  
Londra, Anglie, & Hibernie  
Magistri & Canonici  
Londra, Anglie

JACOBUS ARCHIEPISCOPUS ARMACHANUS  
HUIUS DE VITRO INCARNATO  
Constitutionis, in eadem  
quodammodo  
L. M. D.





THE  
*Mystery of the Incarnation  
of the Son of God.*



He holy Prophet, in the Booke of the<sup>a</sup> Proverbs, poseth all such as have not learned wisdom, nor knowen the knowledge of the holy, with this question. *Who hath ascended up into heaven, or descended? who hath gathered the winde in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? What is his name, and what is his SONS name, if thou canst tell?* To helpe us herein, the SON Himselfe did tell us, when he was here upon earth, that<sup>b</sup> *None hath ascended up to heaven, but he that descended from heaven, even the Son of man which is in heaven.* and that wee might not bee ignorant of his

<sup>a</sup> Prov. 30. 3, 4.

<sup>b</sup> Ioh. 3. 13.

A 3

name,

<sup>c</sup> Esai. 9. 6.

*name*, the Prophet Esay did long before foretell, that *Unto us a childe is borne, and unto us a Son is given; whose name should be called, Wonderful, Counseller, The mighty God, The Everlasting Father, The Prince of peace.*

Where if it be demanded, how these things can stand together? that the *Son of man* speaking upon *earth*, should yet at the same instant be *in heaven*? that the *Father of Eternity* should be *borne in time*? and that the *mighty God* should become a *Childe*; which is the weakest state of Man himselfe? wee must call to minde, that the first letter of this great Name, is W O N D E R F U L L. When he appeared of old to *Manoah*, his name was *Wonderfull*, and he did wonderously. *Judg. 13. 18, 19.* But that, and all the wonders that ever were, must give place to the great mystery of his Incarnation, and in respect thereof cease to be wonderfull. for of this work that may be verified, which is spoken of those wonderfull judgements, that God brought upon Egypt; when he would <sup>d</sup> shewe his power, and have his name declared throughout all the earth.

<sup>d</sup> Exod. 9. 16.

<sup>e</sup> Before

## Of the Son of God.

3

*Before them were no such; neither after them shall be the like.*

*ibid chap. 10.  
14 & 11. 6.*

Neither the creation of all things out of nothing, which was the beginning of the works of God (those six working dayes putting as it were an ende, to that long Sabbath that never had beginning; wherein the Father, Son and holy Ghost did infinitely <sup>f</sup> glorifye themselves and <sup>g</sup> rejoyce in the fruition one of another, without communicating the notice thereof unto any creature) nor the Resurrection from the dead and the restoration of all things, the last works that shall goe before that everlasting Sabbath (which shall have a beginning, but never shall have ende:) neither that first, I say, nor these last, though most admirable pieces of worke, may be compared with this; wherein the Lord was pleased to shew the highest pitche (if any thing may be said to be highest in that which is infinite and exempt from all measure and dimensions) of his Wisedome, Goodnesse, Power & Glory.

*Ioh. 17.*

*g Prov. 9. 30.*

The Heathen Chaldeans, to a question propounded by the King of Babel, make answer; <sup>h</sup> that it was a rare thing which he required,

*h Dan. 2. 11.*

<sup>i</sup> Rom 9.5.

\* ὁσκήνωσε

Ioh. 1. 14.

\* Exod. 40. 34.

35.

<sup>i</sup> Hebr. 9. 8, 11.

<sup>ai</sup> Hebr. 3. 3, 6.

<sup>n</sup> Ioh. 2. 19, 21.

<sup>o</sup> 2. Chron. 7.

1, 2.

<sup>p</sup> Coloss. 2. 9.

<sup>q</sup> 2. Chron. 6. 18.

<sup>r</sup> 1. Timoth. 3.

16.

quired, and that none other could shew it, except the Gods, whose dwelling is not with flesh. But the raritye of this lyeth in the contrary to that which they imagined to be so playne: that he <sup>i</sup> who is over all, God blessed for ever, should take our flesh and dwell, or \* pitche his tabernacle, with us. that as <sup>k</sup> the glory of God filled the Tabernacle (which was <sup>i</sup> a figure of the humane nature of Our Lord) with such a kinde of fulnesse, that Moses himselfe was not able to approche unto it; (therein coming short, <sup>m</sup> as in all things, of the Lord of the house) and filled the Temple of Salomon (a type likewise <sup>n</sup> of the body of our Prince of peace) in <sup>o</sup> such sort that the Priestes could not enter therein: so <sup>p</sup> in him all the fulnesse of the Godhead should dwell bodilye.

And therefore if of that Temple, built with handes, Salomon could say with admiration: <sup>q</sup> But will God in very deed dwell with men on the earth? Behold heaven and the heaven of heavens can not contain thee; how much lesse this house, which I have built? of the true Temple, that is not of this building, we may with greater wonderment say with the Apostle, <sup>r</sup> With-

out

out controversie, great is the mystery of religion: God was manifested in the flesh. yea was made of a Woman, and borne of a Virgin, a thing so<sup>r</sup> wonderfull, that it was given for a signe unto unbelievers before it was accomplished; even a signe of Gods own choosing, among all the wonders in the depthe, or in the height above. Therefore the Lord himselfe shall give you a signe. Behold a Virgin shall conceive and beare a Son, and shall call his name Immanuel. Esai. 7. 14.

<sup>r</sup> Esai. 7. 11, 14.

A notable wonder indeed, and great beyond all comparison. That the Son of God should be <sup>r</sup>made of a woman; even made of that woman, which <sup>u</sup>was made by himselfe. that her wombe then, and the <sup>x</sup>heavens now, should contayne him, whom <sup>y</sup>the heaven of heavens can not contayne. that he who had both Father and Mother, whose pedigree is upon recorde even up unto Adam, who in the fulnesse of time was brought forth in Bethlehem, and when he had finished his course was cut off out of the land of the living at Ierusalem; should yet notwithstanding be in truthe, that which his shadowe Melchisedek was only in the conceite of the men of his time,

<sup>r</sup> Gal. 4. 4.

<sup>u</sup> Ioh. 1. 3. Coloss. 1. 16.

<sup>r</sup> Act. 1. 11.

<sup>y</sup> 1. King. 8. 27.

B

<sup>r</sup> without

<sup>2</sup> Hebr. 7. 3.  
with Esai. 53.  
8. and Mica,

5. 2

<sup>a</sup> Ioh. 14. 28.

<sup>b</sup> Ioh. 5. 18. Phi-

lip. 2. 6.

<sup>c</sup> Ioh. 8. 58.

<sup>d</sup> Matth. 22.

47. 53. &c.

<sup>2</sup> *Without Father, without Mother, without pedigree, having neither beginning of dayes nor end of life.* that his Father should be <sup>a</sup> *greater* then he; and yet he his Fathers <sup>b</sup> *equall*. that he <sup>c</sup> *is*, before Abraham *was*; and yet Abrahams birth preceded his well nigh the space of two thousand yeares. and finallye, that he who was Davids Son, should yet be Davids Lord: <sup>d</sup> *a* case which plunged the greatest Rabbies among the Pharisees; who had not yet *learned this wisdom, nor known this knowledge of the holy.*

The untying of this knott dependeth upon the right understanding of the wonderfull conjunction of the divine and humane Nature in the unitye of the Person of our Redeemer. for by reason of the strictnesse of this personall Union, whatsoever may be verified of either of those Natures, the same may be trulye spoken of the whole Person; from whethersoever of the Natures it be denominated. For the clearer conceiving whereof, wee may call to minde that which the Apostle hath taught us touching our Saviour. <sup>e</sup> *In him dwelleth all the fulnesse of the Godhead bodilye, that is to say, by such*

<sup>e</sup> Coloss. 2. 9.

such a personall and reall union, as doth unseparablye and everlastinglye conjoyne that infinite Godhead with his finite Manhood in the unitye of the selfe same individuall Person.

*He* in whom that fulnesse dwelleth, is the PERSON: *that* fulnesse which so doth dwell in him, is the NATURE. Now there dwelleth in him not only the fulnesse of the *Godhead*, but the fulnesse of the *Manhood* also. for we beleeve him to bee both perfect God, begotten of the substance of his Father before all worldes; and perfect Man, made of the substance of his Mother in the fulnesse of time. And therefore we must holde, that there are two distinct *Natures* in him: and two so distinct, that they do not make one compounded nature; but still remayne uncompounded and unconfounded together. But *he* in *vvhom* the fulnesse of the Manhood dwelleth is not one, and he in whom the fulnesse of the Godhead another: but he in whom the fulnesse of both those natures dwelleth, is one and the same Immanuel. and consequentelye it must be beleeved as firmlye, that he is but one *Person*.

And here we must consider, that the divine Nature did not assume an humane Person, but the divine Person did assume an humane Nature: and that of the three divine Persons, it was neither the first nor the third that did assume this Nature; but it was the middle person, who was to be the middle one, that must undertake this mediation betwixt God and us. which was otherwise also most requisite, as well for the better preservation of the integritye of the blessed Trinity in the Godhead, as for the higher advancement of Man-kinde by means of that relation which the second person the Mediator did beare unto his Father. For if the fulnesse of the Godhead should have thus dwelt in any humane person, there should then a fourth person necessarily have bene added unto the Godhead: and if any of the three persons, beside the second, had bene borne of a woman; there should have bene two Sons in the Trinity. whereas now the Son of God and the Son of the blessed Virgin, being but one Person, is consequentely but one Son; and so no alteration at all made in the relations of the Persons of the Trinity.

Againe

## Of the Son of God.

9

Againe in respect of us, the Apostle sheweth, that for this very end <sup>f</sup> God sent his owne S O N made of a woman; that W E might receive the adoption of S O N S: and thereupon maketh this inference; *Wherefore thou art no more a servant but a SON, and if a SON, then an HEIRE of God through Christ*: intimating thereby, that vvhhat relation Christ hath unto God by Nature, wee being found in him have the same by Grace. By nature hee is <sup>g</sup> the onely begotten Son of the Father: but this is the highe grace hee hath purchased for us; that <sup>h</sup> as many as receiued him, to them he gaue power or priuiledge, to become the Sons of God, even to them that beleeuve on his Name. For although he reserve to himselfe the preeminence, which is due unto him in a \* peculiar manner, of being <sup>i</sup> the first borne among many brethren: yet in him, and for him, the rest likewise by the grace of adoption are all of them accounted as first-bornes.

So God biddeth Moses to say unto Pharaoh: <sup>k</sup> *Israel is my Son, even my first borne.*

B 3

And

<sup>f</sup> Gal. 4. 4, 5, 7.

<sup>g</sup> Ioh. 1. 14. & 3. 16.

<sup>h</sup> Ioh. 1. 12.

\* *Propter quod unumquodq; est tale, illud ipsum est magis tale.*  
<sup>i</sup> Rom. 8. 29.

<sup>k</sup> Exod. 4. 22, 23.

<sup>1</sup> Hebr. 12. 23.<sup>m</sup> Rom. 8. 17.<sup>n</sup> 1. Ioh. 5. 7.<sup>o</sup> Ioh. 1. 14.<sup>p</sup> Gal. 4. 4.<sup>q</sup> Luk. 1. 42.

And I say unto thee; Let my son goe, that he may serve me: and if thou refuse to let him goe; behold I will slay thy son, even thy first borne. and the whole Israel of God, consisting of Iewe and Gentile, is in the same sort described by the Apostle to be <sup>1</sup> the generall assembly and Church of the first borne enrolled in heaven. for the same reason that maketh them to bee Sons, to wit their incorporation into Christ, the selfe same also maketh them to be first-bornes: so as (howv ever it fall out by the grounds of our Common Lawv) by the rule of the Gospell this consequence will still hold true; <sup>n</sup> If children, then heires, heires of God and joint-heires with Christ. And so much for the SON, the Person assuming.

The Nature assumed, is the seed of Abraham, Hebr. 2. 16. the seed of David, Rom. 1. 3. the seed of the Woman, Genes. 3. 15. the WORD, <sup>n</sup> the second person of the Trinitye, being <sup>o</sup> made FLESH, that is to say, <sup>p</sup> Gods own Son being made of a Woman, and so becomming trulye and reallye <sup>q</sup> the fruit of her wombe. Neither did he take the substance of our nature only, but all the propertyes also and the qualiz ties

ties thereof: so as it might be sayd of him, as it vvas of <sup>t</sup>Elias and the <sup>t</sup>Apostles; that hee was a man *subject to like passions as we are*. Yea he subjected himselfe <sup>t</sup>in the *dayes of his flesh* to the same <sup>u</sup>weakness which wee finde in our own frayle nature, and was compassed with like infirmities; and in a word, in all things was made like unto his brethren, sinne only excepted. Wherein yet we must consider, that as he took upon him not an humane Person but an humane Nature: so it was not requisite he should take upon him any Personall infirmities, such as are, madnesse, blindnesse, lamenesse, and particular kindes of diseases which are incident to some only and not to all men in generall; but those alone which do accompanie the whole Nature of mankinde, such as are hungering, thirsting, wearinesse, griefe, payne and mortalitye.

We are further here also to observe in this our <sup>x</sup>Melchisedek, that as he had no mother in regard of one of his natures, so he was to have no father in regard of the other; but must be borne of a pure and immaculat Virgin, without the help of any man: according to that  
vvhich

<sup>t</sup> Ἡλίας ἀν-  
θρώπος ἦν ὁ-  
μοιοπαθὴς ἡ-  
μῖν, Ia. 5. 17.  
<sup>t</sup> Ἡμεῖς ὁμοι-  
οπαθεῖς ἐσ-  
μεν ὑμῖν ἀν-  
θρώποι.  
Aa. 14. 15.  
<sup>t</sup> Hebr. 5. 7.  
<sup>u</sup> 1. Cor. 13. 4.  
Hebr. 2. 17, 18.  
and 4. 15.

<sup>x</sup> Hebr. 7. 3.

⁊ Jerem. 31.22.

⁊ Rom. 5.12.

\* Luk. 1.35.

which is vvritten. ⁊ *The Lord hath created a new thing in the earth: A woman shall compasse a man.* And this also was most requisite, as for respects, so for the exemption of the assumed nature from the imputation and pollution of Adams sinne. For ⁊ sinne having by that one man entred into the vvorld; every Father becommeth an Adam unto his childe, and conveyeth the corruption of his nature unto all those whom he doth begett. Therefore our Saviour assuming the substance of our nature, but not by the ordinary way of naturall generation, is thereby freed from all the touch and tainte of the corruption of our flesh; which by that means only is propagated from the first man unto his posteritye. Whereupon, he being made of man but not by man, and so becomming the immediate fruite of the wombe and not of the loynes; must of necessitye be acknowledged to be \* that HOLY THING, which so was borne of so blessed a Mother. Who although she were but the passive and materiall principle of which that precious flesh was made, and the holy Ghost the agent and efficient; yet cannot the man Christ Iesus thereby

thereby be made the Son of his <sup>a</sup> own Spirit. because Fathers do begett their children out of their own substance: the holy Ghost did not so, but framed the flesh of him, from whom himselfe proceeded, out of the creature of them both, <sup>b</sup> *the handmaid of our Lord*; whom from thence all generations shall call blessed.

<sup>a</sup> Gal. 4. 6.  
Rom. 8. 9.

<sup>b</sup> Luk. 1. 38, 48.

That blessed wombe of hers was the bride-chamber, wherein the holy Ghost did knitt that indissoluble knot betwixt our humane nature and his Deitye: the Son of God assuming into the unitye of his person that which before he was not; and yet without change (for so must God still bee) remaining that which he was. vvh whereby it came to passe, that <sup>c</sup> *this holy thing which was borne of her* was indeed and in truth to be called the SON of GOD. Which wonderfull connexion of two so infinitely differing natures in the unitye of one person, how it was there effected; is an inquisition fitter for an Angelicall intelligence then for our shallowe capacitye to look after. to which purpose also we may observe, that in the fabrick of the *Arke* of the Covenant, <sup>d</sup> the posture of the faces of the *Cherubims* to-

<sup>c</sup> Luk. 1. 35.

<sup>d</sup> Exod. 37. 9.

C

vvard

\* πρὸς αὐτὸν  
1. Pet. 1. 12.

ward the *Merci-seate* (the type of our Saviour) was such, as would point unto us, that these are the things which *the Angels desire to \* stoope and look into.*

\* Luk. 1. 34.

Ibid. ver. 35.

\* Ibid. ver. 37.

\* 1. Sam. 6. 39.

And therefore let that satisfaction, which the Angel gave unto the Mother Virgin (whom it did more specially concerne to move the question, *How may this be?*) content us, *The power of the Highest shall overshadow thee.* for as the former part of that speech may informe us, that *with God nothing is impossible*: so the latter may put us in minde, that the same God having *over-shadowed* this mystery with his own vayle, we should not presume with the men of Bethshemesh to looke into this *Arke* of his; lest for our curiositye we be smitten, as they were. Only this we may safelye say, and must firmlye hold: that as the distinction of the Persons in the holy Trinitye hindreth not the unitye of the Nature of the Godhead, although every person intirelye holdeth his own incommunicable propertye; so neither doth the distinction of the two Natures in our Mediator any way crosse the unitye of his Person, although each

each nature remayneth \* intire in it selfe, and retaineth the properties agreeing thereunto, without any conversion, composition, commixtion or confusion.

When <sup>i</sup> Moses beheld the bush burning with fire, and yet no whit consumed, he wondered at the sight, and sayd; *I will now turne aside, and see this great sight, why the bush is not burnt.* But when God thereupon called unto him out of the midst of the bush and sayd *Draw not nigh hither*, and told him who he was; Moses trembled, hid his face, and durst not behold God. Yet, although being thus warned, wee dare not draw so nigh; what doth hinder but we may stand aloofe off, and wonder at this great sight? <sup>k</sup> *Our God is a consuming fire*; saith the Apostle: and a question wee finde propounded in the Prophet. <sup>l</sup> *Who among us shall dwell with the devouring fire? who amongst us shall dwell with the everlasting burnings?* Moses was not like other Prophets, but <sup>m</sup> God spake unto him face to face, as a man speaketh unto his friend: and yet for all that, when he besought the Lord that he would shew him his glory;

\* ἀδιαφύ-  
τως, ἀίετω-  
τως καὶ ἀ-  
συσχύτως.

<sup>i</sup> Exod. 3. 2, 3,  
5, 6. Act. 7. 31,  
32.

<sup>k</sup> Hebr. 12. 19.

<sup>l</sup> Esai. 33. 14.

<sup>m</sup> Num. 11. 6,  
7, 8. Exod. 33,  
11.

<sup>a</sup> Exod. 33. 18,  
10.

<sup>a</sup> Esai. 41. 8.  
<sup>2</sup> Chron. 30. 7.  
Iam. 2. 23.  
<sup>a</sup> Rom. 4. 11,  
16, Gal. 3. 7.

<sup>a</sup> Genes. 18. 27.

<sup>a</sup> 2. Pet. 2. 11.

<sup>a</sup> Esai. 6. 2.

he received this answer. *"Thou canst not see my face: for there shall no man see me, and live. Abraham before him, though a speciall friend of God, and the father of the faithfull, the children of God; yet held it a great matter that he should take upon him so much as to speake unto God, being but dust and ashes. Yea the very Angels themselves (which are greater in power and might) are faine to cover their faces, when they stand before him; as not being able to behold the brightnesse of his glory.*

With what astonishment then may we behold our dust and ashes assumed into the undevied unitye of Gods own person; and admitted to dwell there, as an inmate, under the same rooofe? and yet in the midst of those everlasting burnings, the bush to remayne unconsumed, and to continue fresh and Greene for evermore. Yea, how should not we with Abraham rejoyce to see this day, wherein not only our nature in the person our Lord Iesus is found to dwell for ever in those everlasting burnings; but, in and by him, our own persons also are brought so nigh thereunto, that  
God

God doth set his Sanctuary and Tabernacle among us, and dwell with us, and (which is much more) maketh us our selves to be the <sup>u</sup> house and the <sup>x</sup> habitation, wherein he is pleased to dwell by his Spirit. according to that of the Apostle. <sup>y</sup> Yee are the Temple of the living God, as God hath said; I will dwell in them and walk in them, and I will be their God and they shall be my people. and that most admirable prayer, which our Saviour himselfe made unto his Father in our behalfe. <sup>z</sup> I pray not for these alone, but for them also which shall beleve on me through their word: that they all may be one, as thou Father art in me and I in thee, that they also may be one in us; that the world may beleve that thou hast sent me. I in them, and thou in me: that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

To compass this conjunction betwixt God and us, he that was to be our <sup>a</sup> IESUS or Saviour, must of necessitye also be IMMANUEL; which being interpreted is, God with us. and therefore in his Person to be Immanuel, that is, God dwelling with our  
C 3 flesh;

<sup>c</sup> Levit. 26. 11,  
12. Ez:ch 37.  
26, 27. Revel.  
2. 3.

<sup>u</sup> Hebr. 3. 6.  
<sup>x</sup> Ephes. 2. 22.

<sup>y</sup> 2. Cor. 6. 16.

<sup>z</sup> Ioh. 17. 20, 21,  
22, 23.

<sup>a</sup> Matth. 1. 21,  
23.

See Anselms  
Chr Dom Ho-  
mo.

<sup>b</sup> 1. Tim. 2. 5.

<sup>c</sup> Hebr. 2. 14.

\* Sic pax facta,  
factusq; per-  
cussus: secutaq;  
res mirabilis,  
ut relictis sedi-  
bus suis novam  
in Urbem hostes  
demigrarent,  
& cum generis  
suis avitas opes  
pro dote socia-  
rent. L. Flor.  
histor. Rom.  
lib. 1. cap. 1.

flesh; because he vvas by his Office to be Immanuel, that is, he who must make God to be at one with us. For this being his proper office, to be <sup>b</sup> *Mediatour between God and men*, he must partake with both: and being before all eternitye consubstantiall with his Father, he must at the appointed time become likewise consubstantiall with his children. <sup>c</sup> *Forasmuch then as the children are partakers of flesh and bloud; he also himselfe likewise took part of the same*: saith the Apostle. We read in the Romane history, that the Sabines and the Romans joyning battle together, upon such an occasion as is mentioned in the last chapter of the booke of Iudges; of the children of Benjamin, catching every man a wife of the daughters of Shiloh: the women, being daughters to the one side and wives to the other, interposed themselves and took up the quarrell. so that by the mediation of these, vvho had a peculiar interest in either side, and by whose meanes this new alliance was contracted betwixt the two adverse partyes; they who before stood upon highest termes of hostility, \* did not only entertayne peace, but also joyned themselves

selves together into one body and one state.

God and we were <sup>d</sup>enemies; before we were reconciled to him by his Son. He that is to be <sup>e</sup>our peace, and to reconcile us unto God, and to slaye this enmitie, must have an interest in both the parties that are at variance, and have such a reference unto either of them; that he may be able to send this comfortable message unto the sons of men. <sup>f</sup>Goe to my brethren, and say unto them: I ascend unto my Father, and your Father; and to my God, and your God. for as long as <sup>g</sup>he is not ashamed to call us brethren; <sup>h</sup>God is not ashamed to be called our God. and his entering of our apparance, in his own name and ours, after this manner; <sup>i</sup>Behold, I, and the children which God hath given me; is a motive strong enough to appease his Father, and to turne his favourable countenance toward us: as on the other side, when we become unrulye and prove rebellious children; no reproofe can be more forcible nor inducement so prevalent (if there remayne any spark of grace in us) to make us cast down our weapons and yelde, than this.

<sup>d</sup> Rom. 5.10.

<sup>e</sup> Ephes. 2.14, 16.

su

<sup>f</sup> Iohn. 20.17.

<sup>g</sup> Hebr. 2.11.

<sup>h</sup> Hebr. 11.16.

<sup>i</sup> Hebr. 2.13.

<sup>k</sup> Deuteron. 32.  
6.

<sup>l</sup> 1. Pet. 1. 17,  
18, 19.

<sup>m</sup> 1. Sam. 2. 25.

<sup>n</sup> Job. 9. 32, 33.

<sup>o</sup> Revel. 5. 3, 4.

<sup>p</sup> Ibid. vers. 5.

this. <sup>k</sup> Doe ye thus requite the Lord, O foolish people and unwise? Is not he thy Father that hath bought thee? and bought thee, <sup>l</sup> not with corruptible things, as silver and gold, but with the pretious bloud of his own Son.

How dangerous a matter is to be at ods with God, old Ely sheweth by this mayne argument. <sup>m</sup> If one man sinne against an other, the Iudge shall judge him: but if a man sinne against the Lord, who shall plead or intreat for him? and Iob, before him. <sup>n</sup> He is not a man as I am, that I should answere him, and we should come together in judgement: neither is there any Dayes-man or Umpire betwixt us, that might lay his hand upon us both. If this generall should admitt no manner of exception, then were we in a wofull case, and had cause to weepe much more then S. Iohn did in the Revelation; when <sup>o</sup> none was found in heaven, nor in earth, nor under the earth, that was able to open the booke which he saw in the right hand of him that sate upon the Throne, neither to looke thereon. But as S. Iohn was wished there, to refraine his weeping; because <sup>p</sup> the Lyon of the tribe of Iuda, the roote of David, had prevayled to open the booke, and to loose  
the

the seven seales thereof: so he himselfe elsewhere giveth the like comfort unto all of us in this particular. <sup>1</sup> If any sinne, we have an Advocate with the Father Iesus Christ the righteous: and he is a propitiation for our sinnes; and not for ours only, but also for the sinnes of the whole world.

<sup>1</sup> 1. Ioh. 2. 1, 2.

For as <sup>1</sup> there is one God, so is there one Mediatour between God and men, the man Christ Iesus: who gave himselfe a ranfome for all; and in discharge of this his office of mediation, as the only fitt umpire to take up this controversye, was to lay his hand aswell upon God the partye so highlye offended, as upon Man the partye so baselye offending. In things concerning God, the Priesthood of our Mediatour is exercised <sup>1</sup> For every high Priest is taken from among men, and ordeined for men in things pertaining to God. The parts of his Priestlye function are two; Satisfaction and Intercession: the former whereof giveth contentment to Gods justice; the later solliciteth his mercye, for the application of this benefit to the children of God in particular. Whereby it commeth to passe, that God in <sup>1</sup> shewing mercy upon whom he will shew mercy, is yet for his ju-

<sup>1</sup> 1. Timoth. 2. 5, 6.

<sup>1</sup> Hebr. 5. 1, & 2. 17.

<sup>1</sup> Rom. 9. 15, 16.

<sup>a</sup> Rom. 3. 26.

Justice no looser: being both <sup>a</sup> just, and the justifier of him which beleeveeth in Iesus.

<sup>r</sup> Hebr. 9. 24.

<sup>y</sup> Rom. 8. 34.

Hebr. 7. 25.

By vertue of his *Intercession*, our Mediatour <sup>x</sup> appeareth in the presence of God for us, and <sup>y</sup> maketh request for us. To this purpose, the Apostle noteth in the III<sup>th</sup>. to the Hebrewes, I. that we have a great high Priest, that is passed into the heavens, Iesus the Son of God. (vers. 14.) II. that we have not an high Priest which can not be touched with the feeling of our infirmities, but was in all things tempted as we are; yet without sinne. (vers. 15.) Betwixt the having of such and the not having of such an Intercessor, betwixt the height of him in regard of the one, and the lowlinesse in regard of his other nature, standeth the comfort of the poore sinner. He must be such a suitour as taketh our case to hart: and therefore <sup>z</sup> in all things it behoved him to be made like unto his brethren; that he might be a mercifull and faithfull high Priest. In which respect as it was needfull he should partake with our flesh and bloud, that he might be tenderly affected unto his brethren: so likewise for the obtayning of so great a suite, it behoved he should

<sup>a</sup> Hebr. 3. 17.

should be most deare to God the Father, and have so great an interest in him, as he might alwayes be sure to be <sup>a</sup> heard in his requestes: who therfore could be no other, but he of whom the Father testified from heaven; <sup>b</sup> *This is my beloved Son, in whom I am well pleased.* It was fitt our Intercessor should be Man, like unto our selves; that we might <sup>c</sup> boldlye come to him, and *finde grace to help in time of need*; it was fitt he should be God, that he might boldlye goe to the Father, without any way disparaginge him; as being his <sup>d</sup> fellowe, and <sup>e</sup> equall.

<sup>a</sup> Ioh. 11. 42.

<sup>b</sup> Matth. 3. 17.

<sup>c</sup> Hebr. 4. 16.

<sup>d</sup> Zachar. 13. 7.

<sup>e</sup> Philip. 2. 6.

But such was Gods love to justice; and hatred to sinne; that he would not have his justice swallowed up with mercye, nor sinne pardoned without the making of fitt reparation. And therfore our Mediatour must not look to procure for us a simple pardon without more adoe; but must be a <sup>f</sup> propitiation for our sinnes, and redeeme us by fine and <sup>g</sup> ransom: and so not only be the master of our requestes, to intreat the Lord for us; but also take upon him the part of an <sup>h</sup> Advocate; to plead full satisfaction made by himselfe; as our

<sup>f</sup> ἱλασμός.

Rom. 3. 25.

1. Ioh. 2. 2 & 4.

10

ἡ λύτρον ἅντι

πολλῶν.

Matth 20. 28.

ἅντι λύτρον ὡς

πᾶντων.

1. Tim. 2. 6. <sup>g</sup> cc

Iob. 33. 4.

<sup>h</sup> 1. Ioh. 2. 1.

<sup>1</sup> Hebr. 7. 22.

<sup>1</sup> *suretye*, unto all the debte wherewith we any way stood chargeable. Now the *Satisfaction* which our suretye bound himselfe to performe in our behalfe, was of a double *debte*: the principall, and the accessorie. The principall debte is Obedience to Gods most holy Law: which Man was bound to pay as a perpetuall tribute to his Creator, although he had never sinned; but, being now by his own default become bankrupt, is not able to discharge in the least measure. His suretye therefore being to satisfye in his stead; none will be found fitt to undertake such a payment, but he who is both God and Man.

<sup>2</sup> Rom. 5. 19.

Man it is fitt he should be: because Man was the partye that by the articles of the first Covenant was tyed to this obedience; and it was requisite that, <sup>2</sup> as by one mans disobedience many were made sinners, so by the obedience of one man likewise many should be made righteous. Againe, if our Mediatour were only God, he could have performed no obedience (the Godhead being free from all maner of subjection :) and if he were a bare Man, although he had bene as perfect as Adam  
in

in his integritye, or the Angels themselves; yet being left unto himselfe amidst all the temptations of Satan and this wicked world, he should be subject to fall, as they were. or if he should hold out, as <sup>1</sup> the elect Angels did; that must have bene ascribed to the grace and favour of an other: whereas the giving of strict satisfaction to Gods justice was the thing required in this behalfe. But now being God, as well as Man, he by his own <sup>m</sup> eternall Spirit preserved himselfe without spot: presenting a farr more satisfactorye obedience unto God, then could have possiblye bene performed by Adam in his integritye.

For beside the infinite difference that was betwixt both their Persons, which maketh the actions of the one beyond all comparison to exceed the worth and value of the other: we know that Adam was not able to make himselfe holy; but what holinesse he had, he received from him who created him according to his own image: so that whatsoever obedience Adam had performed, God should have <sup>n</sup> eaten but of the fruit of the vineyard which himselfe had planted; and <sup>o</sup> of his own

D 3

would

<sup>1</sup> 1. Tim. 5. 21.

<sup>m</sup> Heb. 9. 14.

<sup>n</sup> 1. Corin. 9. 7.

<sup>o</sup> 1. Chronic. 29. 14, 16.

τὰ σὰ ἐκ  
τῶν σῶν.

<sup>e</sup> Luk. 17. 10.

would all that have bene, vvhich could be gi-  
ven unto him. But Christ did himselfe sancti-  
fye that humane nature vvhich he assumed;  
according to his own saying, Iohn. 17. 19. *For  
their sakes I sanctifie my selfe*: and so out of his  
own peculiar store did he bring forth those  
precious treasures of holy obedience, vvhich  
for the satisfaction of our debte he vvas plea-  
sed to tender unto his Father. Againe, if  
Adam had <sup>e</sup> done all things which were  
commanded him, hee must for all that have  
sayd: *I am an unprofitable servant; I have  
done that which was my duty to do.* whereas  
in the voluntary obedience, which Christ  
subjected himselfe unto, the case stood farr o-  
therwise.

<sup>a</sup> Ioh. 14. 28.

<sup>e</sup> Esai. 53. 11.  
Matth. 12. 18.

<sup>e</sup> Iohn. 5. 18.

<sup>e</sup> Zachar. 13. 7.

True it is that if we respect him in his hu-  
mane nature, <sup>a</sup> *his Father is greater then he*; and  
he is his Fathers <sup>e</sup> *servant*: yet in that he sayd,  
and most trulye sayd, *that God was his Father*,  
<sup>e</sup> the Iewes did rightlye inferre from thence,  
that he therby *made himselfe equall with God*; and  
<sup>e</sup> the Lord of hosts himselfe hath proclaymed  
him to bee *the man that is his fellow*. Being  
such a man therefore, and so highlye born;  
by

by the privilege of his birth-right he might have claymed an exemption from the ordinary service whereunto all other men are tyed: and by being <sup>u</sup> the Kings Son, have freed himselfe from the payment of that tribute which was to be exacted at the hands of Strangers. When <sup>\*</sup> the Father brought this his first-begotten into the world, hee said; *Let all the Angels of God worship him*: and at the very instant wherein the Son advanced our nature into the highest pitche of dignitie, by admitting it into the unitye of his sacred person, that nature so assumed was worthy to be crowned with all glory and honour: and in that nature might then have set himselfe down <sup>v</sup> at the right hand of the throne of God; tyed to no other subjection then now he is, or hereafter shall be, when after the end of this world he shall have delivered up the kingdome to God the Father. for then also, in regard of his assumed nature, he <sup>z</sup> *shall be subject unto him that put all other things under him.*

Thus the Son of God, if he had minded only his own things, might at the  
very

<sup>1</sup> Matth. 17.  
25, 26.

<sup>\*</sup> Hebr. 1. 6.

<sup>v</sup> Hebr. 12. 2.

<sup>z</sup> 1. Cor. 15. 27.

<sup>a</sup> Philip. 2. ver. 6.  
4, 5, 7, 8.

\* ἐκένωσεν.  
Phil. 2. 7.

<sup>b</sup> Gal. 4. 4.

<sup>c</sup> Rom. 8. 3.

<sup>d</sup> Coloss. 2. 11,  
13.

very first have attained unto the joy that was set before him: but <sup>a</sup> looking *on the things of others*, he chose rather to come by a tedious way and wearisome journey unto it, not challenging the privilege of a Son, but taking up on him *the form of a mean servant*. Whereupon in the dayes of his flesh, he did not serve as an honourable Commander in the Lords host, but as an ordinary souldiour: he *made himselfe of no reputation*, for the time as it were <sup>\*</sup> emptying himselfe of his high state and dignity. *he humbled himselfe, and became obedient untill his death; being content all his life long to be <sup>b</sup> made under the Law: yea so far, that as he was sent <sup>c</sup> in the likenesse of sinfull flesh, so he disdained not to subject himselfe unto that Law, which properly did concerne sinfull flesh. And therefore howsoever Circumcision was by right appliable only unto such as were <sup>d</sup> dead in their sinnes and the uncircumcision of their flesh; yet he, in vvhom there was no body of the sinnes of the flesh to be putt off, submitted himselfe notwithstanding thereunto: not only to testifie his communion vwith the Fathers of the old Testament; but also by this means*

to

to tender unto his Father a bond, signed with his own bloud, vvh whereby he made himselfe in our behalfe a debtour unto the whole Law. *For I testifie* (saith<sup>c</sup> the Apostle) *to every man that is circumcised, that he is a debtour to the whole Law.*

<sup>c</sup> Gal. 5. 3.

In like manner Baptisme appertayned properlye unto such as were defiled, and had need to have their <sup>e</sup> sinnes washed away: and therefore when all the land of Iudea and they of Ierusalem went out unto Iohn, they <sup>s</sup> were all baptized of him in the river Iordan, confessing their sinnes. Among the rest came our Saviour also: but the Baptist considering that he had need to be baptized by Christ, and Christ no need at all to be baptized by him, refused to give way unto that action; as altogether unfitting the state of that immaculat Lamb of God, who was to take away the sinne of the World. Yet did our Mediatour submitt himselfe to that ordinance of God also: not only to testifie his communion with the Christians of the new Testament; but especiallye (which is the reason yielded by himselfe) because <sup>h</sup> it became him thus to fulfill all righteousness.

<sup>f</sup> Act. 22. 16.

<sup>g</sup> Matth. 3. 6.  
Mark. 1. 5.

<sup>h</sup> Matth. 3. 15.

nesse. And so having fulfilled all righteousness, whereunto the meanest man was tyed, in the dayes of his pilgrimage (which was more then he needed to have undergone, if he had respected only himselfe:) the workes which he performed were trulye workes of *supererogation*, which might be put upon the account of them whose debte he undertook to discharge; and being performed by the person of the Son of God, must in that respect not only be equivalent, but infinitlye overvalue the obedience of Adam and all his posteritye, although they had remained in their integrity & continued untill this houre instantly serving God day and night. And thus for our mayne and principall debt of Obedience, hath our Mediator given satisfaction unto the Iustice of his Father; with *good measure, pressed down, shaken together, & running over.*

But beside this, we were lyable unto another debte; which we have incurred by our default, and drawen upon our selves by way of forfeiture and *nomine pœnæ*. For as <sup>1</sup> Obedience is a due *debte*, and Gods servants in regard thereof are trulye *debtors*: so likewise is Sinne a <sup>1</sup> *debte*, and sinners <sup>m</sup> *debtors*, in regard of the penaltye

<sup>1</sup> Luk. 6.38.

<sup>2</sup> Luk. 17.10.

Rom 8.12.

Gal. 3.3.

<sup>1</sup> Matth. 6.12.

compared  
with Luk. 11.

4.

<sup>m</sup> ἐφ' ὅσον.

Luk. 13.4

Matth. 23. 16.

penaltye due for the default. And as the payment of the debte which commeth *nomine pæne*, dischargeth not the tenant afterwards from paying his yearly rent, which of it selfe would have bene due, although no default had bene committed: so the due payment of the yearly rent, after the default hath bene made, is no sufficient satisfaction for the penalty already incurred. Therefore our surety, who standeth chargeable with all our debts, as he maketh payment for the one by his *Active*, so must he make amends for the other by his *Passive* obedience: he must first <sup>a</sup> suffer, and then enter into his glory. <sup>o</sup> For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect (that is, a perfect accomplisher of the work which he had undertaken) through sufferings.

<sup>a</sup> Luk. 24. 26.

<sup>o</sup> Hebr. 2. 10.

The Godhead is of that infinit perfection, that it cannot possiblye be subject to any passion. He therefore that had no other nature but the Godhead, could not pay such a debt as this; the discharge whercof consisted in suffering and dying. It was also fitt, that Gods justice should have bene satisfied in that nature which

<sup>p</sup> Hebr. 2. 14, 15.

<sup>s</sup> Rom 8. 12.

<sup>r</sup> Philip. 2. 8.

<sup>t</sup> Hebr. 10. 5, 7.

had transgressed; and that the same nature should suffer the punishment, that had committed the offence. <sup>p</sup> Forasmuch then as the children were partakers of flesh and blood, he also himselfe likewise took part of the same: that through death he might destroy him that had the power of death, that is, the Devil; and deliver them who through feare of death were all their life time subject to bondage. Such and so great was the love of God the Father toward us, that <sup>s</sup> he spared not his own Son, but delivered him up for us all: and so transcendent was the love of the Son of God toward the sons of men, that he desired not to be spared; but rather then they should lye under the power of death, was of himselfe most willing to suffer death for them. which seing in that infinit nature, which by eternall generation he received from his Father, he could not do: he resolved in the appointed time to take unto himselfe a Mother, and out of her substance to have a body framed unto himselfe, wherein he might <sup>r</sup> become obedient unto death, even the death of the crosse, for our redemption. And therefore <sup>t</sup> when he commeth into the world, he

he saith unto his Father. *A body hast thou fitted me; Lo, I come to do thy will O God.* By the which will (saith the 'Apostle) *we are sanctified, through the offering of the body of Iesus Christ once for all.*

<sup>c</sup> Ibid. vers. 9, 10.

Thus we see it was necessary for the satisfaction of this debte, that our Mediatour should be Man: but he that had no more in him then a Man, could never be able to go thorough with so great a work. For if there should be found a Man as righteous as Adam was at his first creation, who would be content to suffer for the offence of others: his suffering possiblye might serve for the redemption of one soule; it could be no sufficient ransome for those \*innumerable multitudes that were to be \*redeemed to God out of every kinred, and tongue, and people, and nation. Neither could any Man or Angel be able to hold out, if a punishment equivalent to the endlesse sufferings of all the finners in the world should at once be layd upon him. Yea the very powers of Christ-himselfe, upon whom <sup>y</sup> the spirit of might did rest, were so shaken in this sharp encounter; that he, who

<sup>a</sup> Revel. 7. 9.

<sup>x</sup> Revel. 5. 9.

<sup>y</sup> Esai. 11. 2.

<sup>2</sup> Marc. 14. 33.

Luk. 22. 44.

<sup>3</sup> Hebr. 5. 7.<sup>4</sup> Marc. 14. 35,  
36.<sup>5</sup> Hebr. 10. 12.<sup>6</sup> Cantic. 8. 6.<sup>7</sup> Esai. 33. 14.<sup>8</sup> Hebr. 9. 14.<sup>9</sup> Ibid. vers. 12.<sup>10</sup> Act. 20. 28.<sup>11</sup> 1. Cor. 2. 8.<sup>12</sup> Act. 3. 15.<sup>13</sup> Esai. 53. 8.<sup>14</sup> Zachar. 13. 7.  
with Matth.  
16. 31.

was the most accomplisht patern of all fortitude, stood <sup>2</sup> sore amazed and <sup>3</sup> with strong crying and tears prayed that, <sup>4</sup> if it were possible, the houre might passe from him.

<sup>5</sup> This man therefore being to offer one sacrifice for sinnes for ever; to the burning of that sacrifice he must not only bring the <sup>6</sup> coals of his love as strong as death, and as ardent as the fire which hath a most vehement flame, but he must adde thereunto those <sup>7</sup> everlasting burnings also, even the flames of his most glorious Deitye: and therefore <sup>8</sup> through the eternall Spirit must he offer himselfe without spot unto God; that hereby he might <sup>9</sup> obtaine for us an eternall redemption. The blood whereby the Church is purchased, must be <sup>10</sup> Gods own blood: and to that end must <sup>11</sup> the Lord of glory be crucified; <sup>12</sup> the Prince and authour of life be killed; he <sup>13</sup> whose eternall generation no man can declare, be cut off out of the land of the living; and the man that is Gods own fellow be thus smitten; according to that which God himselfe foretold by his Prophet. <sup>14</sup> Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the  
shep-

shepherd, and the sheep shall be scattered. The people of Israel, we read, did so value the life of David their King, that they counted him to be worth <sup>a</sup> ten thousand of themselves: how shall we then value the life of <sup>o</sup> Davids Lord, <sup>p</sup> who is the blessed and only Potentate, the King of kings and Lord of lords? It was indeed our nature that suffered; but he that suffered in that nature, <sup>q</sup> is over all, God blessed for ever: and for such a Person to have suffered but one houre, was more then if all other persons had suffered ten thousand millions of yeeres.

But putt case also, that the life of any other singular man might be equivalent to all the lives of whole mankind: yet the laying down of that life would not be sufficient to doe the deed, unless he that had power to lay it down had power likewise to take it up again. For to be detayned alwayes in that prison, <sup>r</sup> from whence there is no comming out before the payment of the uttermost farthing; is to lye alwaies under execution, and to quitt the plea of that full payment of the debte wherein our surety stood engaged for us. And therefore the Apostle upon that ground doth rightlye conclude; that

if

<sup>a</sup> 2. Sam. 18. 3.

<sup>o</sup> Matth. 22.

43, 44.

<sup>p</sup> 1. Timoth. 6.

15. Revel. 19.

16.

<sup>q</sup> Rom. 9. 5.

<sup>r</sup> Matth. 5. 16.

1. Cor. 15. 17.

Rom. 4. 25.

Ioh. 16. 10.

Dan 9. 24.

*if Christ be not raised, our faith is vaine, we are yet in our sinnes: and consequentlye, that as he must be delivered to death for our offences, so he must be raised again for our justification.*

Yea our Saviour himselve, knowing full well what he was to undergoe for our sakes, told us before hand, that the Comforter whom he would send unto us, should *convince the world*, that is, fully satisfie the consciences of the sons of men, concerning that *everlasting righteousness* which was to be brought in by him, upon this very ground: *Because I go to my Father, and ye see me no more.* For if he had broken prison, and made an escape, the payment of the debte, which as our surety he took upon himselve, being not yet satisfied; he should have bene scene here againe: Heaven would not have held him, more then Paradise did Adam, after he had fallen into Gods debte and danger. But our Saviour raising himselve from the dead, presenting himselve in Heaven before him unto whom the debte was owing, and maintayning his standing there, hath hereby given good prooffe, that he is now a free man, and hath fully discharged that

that debte of ours for which he stood committed. And this is the evidence we have to shewe of that *righteousnesse*, whereby we stand justified in Gods sight: according to that of the Apostle. *Who shall lay any thing to the charge of Gods elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea rather that is risen again; who is even at the right hand of God, who also maketh intercession for us.*

*Rom. 8. 33, 34.*

Now although an ordinary man may easily lye parte with his life; yet doth it not lye in his power to resume it again at his own will and pleasure. But he that must do the turn for us, must be able to say as our IESVS did.

*I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of my self: I have power to lay it down, and I have power to take it again. and in another place: Destroy this Temple, and in three dayes I will raise it up; saith he unto the Iewes, speaking of the Temple of his body, An humane nature then he must have had, which might be subject to dissolution: but being once dissolved, he could not by his own strengthe (which was the thing here*

*John. 10. 17, 18.*

*John 2. 19, 21.*

<sup>b</sup> Rom. 1. 4.

necessariely required) raise it up again; unless he had <sup>b</sup> declared himselfe to be the Son of God with power, by the resurrection from the dead. The Manhood could suffer, but not overcome the sharpnesse of death: the Godhead could suffer nothing, but overcome any thing. He therefore that was both to suffer and to overcome death for us, must be partaker of both natures: that <sup>c</sup> being put to death in the flesh, he might be able also to quicken himselfe by his own Spirit.

<sup>c</sup> 1. Pet. 3. 18.<sup>d</sup> Ephes. 1. 14.

And now are we come to that part of Christs mediation, which concerneth the conveyance of <sup>d</sup> the redemption of this purchased possession unto the sons of men. A dear purchase indeed, which was to be redeemed with no less price then the bloud of the Son of God: but what should the purchase of a stranger have bene to us? or what should wee have bene the better for all this; if we could not derive our descent from the purchaser, or raise some good title whereby we might estate ourselves in his purchase? Now this was the maner in former time in Israel, concerning redemptions: that unto him who was the next of

of kinne belonged the right of being <sup>c</sup> Goël, or the Redeemer. And Iob had before that left this glorious profession of his faith unto the perpetuall memory of all posterity. <sup>f</sup> *I know that my Goël or Redeemer liveth, and at the last shall arise upon the dust (or, stand upon the earth.) And after this my skin is spent; yet in my flesh shall I see God. Whom I shall see for my self, and mine eyes shall behold, and not another for me.* Whereby we may easlye understand, that his and our Redeemer was to be the invisible God; and yet in his assumed flesh made visible even to the bodily eyes of those whom he redeemed. For if he had not thus assumed our flesh; how should we have bene of his blood, or claymed any kinred to him? and unless the Godhead had by a personall union bene unseparablye conjoynd unto that flesh; how could he therein have bene accounted our next of kinne?

For the better clearing of which last reason; we may call to minde that sentence of the Apostle. <sup>g</sup> *The first man is of the earth earthy: the second man is the Lord from heaven.* Where, notwithstanding there were many millions

<sup>c</sup> Ruth. 3. 12.  
& 4. vers. 1, 3,  
4, 7.

<sup>f</sup> Iob. 19. 25,  
26, 27.

<sup>g</sup> 1. Corinth. 15.  
47.

## The Incarnation

of men in the world betwixt these two; yet we see our Redeemer reckoned *the second man*. and why? but because these two were the only men who could be accounted the prime fountains from whence all the rest of mankind did derive their existence and being. For as all men in the world by mean descents do draw their first originall *from the first man*: so in respect of a more immediat influence of efficencie and operation do they owe their being unto *the second man*, as he is *the Lord from heaven*. This is Gods own language unto Ieremy. <sup>a</sup> *Before I formed thee in the belly, I knew thee.* and this is Davids acknowledgement, for his part. <sup>i</sup> *Thy hands have made me and fashioned me;* <sup>k</sup> *thou hast covered me in my mothers womb:* <sup>l</sup> *thou art he that took me out of my mothers bowels.* and Iobs, for his also. <sup>m</sup> *Thy hands have made me and fashioned me together round about: thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.* and the <sup>n</sup> *Apostles*, for us all: *In him we live, and move, and have our being.* who inferreth also thereupon, both that *we are the offspring or generation of God*; and that *he is not far from every one of us.* this being

<sup>a</sup> Ierem. 1. 5.

<sup>i</sup> Psalm. 119.

73.

<sup>k</sup> Psalm. 139.

13.

<sup>l</sup> Psalm. 71. 6.

<sup>m</sup> Iob. 10. 8. 11.

<sup>n</sup> Act. 17. 27.

13. 19.

being to be admitted for a most certaine truth (notwithstanding the opposition of all gain-layers :) that \* God doth more immediately concurre to the generation and all other motions of the creature, then any naturall agent doth or can doe. And therefore, if ° by one mans offence, death reigned by one; much more they which receive abundance of grace and of the gift of righteousness, shall reigne in life by one, Iesus Christ. considering that this *second* man is not only as universall a principle of all our beings as was that *first*, and so may sustaine the common person of us all, as well as he; but is a far more immediat agent in the production thereof: not, as the *first*, so many generations removed from us, but more neer unto us then our very next progenitours; and in that regard justlye to be accounted our *next* of kinne, even before them also.

Yet is not this sufficient neither: but there is an other kinde of generation required, for which we must be beholding unto the *second* man, the Lord from heaven; before we can have interest in this purchased Redemption. For as the guilt of the *first* mans transgression is deri-

\* See Bradwardine de causâ Dei, lib. 1. cap. 3. & 4.

° Rom. 5. 17.

p Iohn. 3. 3.

q Ioh. 1. 13.

r Hebr. 2. 11.

s Esai. 53. 10.

t Psalm. 22. 30.

u Hebr. 2. 13.

x Ibid, vers. 14.

ved unto us by the means of carnall generation : so must the benefit of the *second mans* obedience be conveyed unto us by spirituall regeneration. And this must bee layd down as a most undoubted veritye : that, <sup>p</sup> *except a man be born again, he cannot see the kingdome of God ;* and that every such must be <sup>q</sup> *born, not of bloud, nor of the will of the flesh, nor of the will of man, but of God.* Now, as our Mediatour in respect of the Adoption of Sons, which he hath procured for us, <sup>r</sup> *is not ashamed to call us Brethren :* so in respect of this new birth, whereby he begetteth us to a spirituall and everlasting life, he disdaineth not to owne us as his *Children.* <sup>s</sup> *When thou shalt make his soul an offering for sin, he shall see his seed :* saith the Prophet Esaias. <sup>t</sup> *A seed shall serve him ; it shall be accounted to the Lord for a generation :* saith his Father David likewise of him. and he himself, of himselfe : <sup>u</sup> *Behold I, and the children which God hath given me.* Whence the Apostle deduceth this conclusion : <sup>x</sup> *Forasmuch then as the children are partakers of flesh and bloud, he also himselfe likewise took part of the same.* He himself, that is, he who was God equall to the Father. for who

who else was able to make this *new creature*, but the same <sup>z</sup> God that is the Creator of all things? (no less power being requisite to the effecting of this, then was at the first to the producing of all things out of nothing :) and these new <sup>a</sup> babes being to be <sup>b</sup> *born of the Spirit*; who could have power to send the Spirit, thus to begett them, but the Father and the Son from whom he proceeded? the same blessed Spirit, who framed the naturall body of our Lord in the womb of the Virgin, being to new mould and fashion every member of his mysticall body unto his similitude and likeness.

For the further opening of which mystery (which went beyond the apprehension of <sup>c</sup> Nicodemus, though a *master of Israel*) we are to consider; that in every perfect generation, the creature produced receiveth two things from him that doth begett it: *Life* and *Likenesse*. A curious limmer draweth his own sons pourtraicture to the life (as we say:) yet, because there is no true life in it, but a likeness only; he can not be sayd to be the begetter of his picture, as he is of his Son. And some crea-

tures

<sup>y</sup> 2. Cor. 5. 17.

Ephes. 2. 10.

Gal. 6. 15.

<sup>z</sup> Ioh. 1. 13.

Iam. 1. 18.

1. Pet. 1. 3.

1. Ioh. 5. 7.

<sup>a</sup> ἀπεργέννηται

βρέφη.

1. Pet. 2. 2. with

1. 2.

<sup>b</sup> Iohn. 3. vers.

5, 6, 8.

<sup>c</sup> Ibid, vers. 4,

9, 10.

tures there be that are bred out of mudd or other putrid matter: which although they have life, yet because they have no correspondence in likenesse unto the principle from whence they were derived, are therefore accounted to have but an improper and equivocall generation. whereas in the right and proper course of generation (others being esteemed but monstrous births that swarve from that rule) every creature begetteth his like: — *nec imbellem feroces*

*Progenerant aquila columbam.*

Now touching our spirituall death and life, these sayings of the Apostle would be thought upon. <sup>d</sup> *We thus judge, that if one died for all, then were all dead: and that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them and rose again.* <sup>e</sup> *God who is rich in mercie, for his great love wherewith he loved us, even when we were dead in sins, hath quickned us together with Christ.* <sup>f</sup> *And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.* <sup>g</sup> *I am crucified with Christ. Neverthelesse I live,*

<sup>d</sup> 1. Cor. 5. 14,  
5.

<sup>e</sup> Ephes. 2. 4, 5.

<sup>f</sup> Coloss. 2. 13.

<sup>g</sup> Gal. 2. 20.

live, yet not I, but Chirst liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me. From all which we may easily gather, that if by the obedience and sufferings of a bare man, though never so perfect, the most soveraigne medicine that could be thought upon should have bene prepared for the curing of our wounds: yet all would be to no purpose, we being found dead, when the medicine did come to be applyed.

Our Physician therefore must not only be able to restore us unto health, but unto life it selfe: which none can do but the Father, Son and holy Ghost; one God, blessed for ever. to which purpose, these passages of our Saviour also are to be considered. <sup>h</sup> *As the Father hath life in himself: so hath he given to the Son to have life in himself.* <sup>i</sup> *As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.* <sup>k</sup> *I am the living bread, which came down from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.* the substance whereof is

<sup>h</sup> Iohn. 5. 26.

<sup>i</sup> Iohn. 6. 57.

<sup>k</sup> Ibid. vers. 51.

G

briefly

1. Cor. 15. 45.

briefly comprehended in this saying of the Apostle: *The last Adam was made a quickening spirit.* An Adam therefore and perfect Man must he have bene; that his flesh, given for us upon the Crosse, might be made the conduit to convey life unto the world: and a quickening spirit he could not have bene; unless he were God, able to make that flesh an effectuall instrument of life by the operation of his blessed spirit. For, as himselfe hath declared, *It is the Spirit that quickneth; without it, the flesh would profit nothing.*

2. Iohn. 6. 63.

Genes. 1. 3.

1. Iohn. 3. 6.

1. Cor. 15. 43, 44, 45.

As for the point of similitude and likenesse: we read of Adam, after his fall, that he *begat a son in his own likenesse, after his image.* and generallye, as well touching the carnall as the spirituall generation, our Saviour hath taught us this lesson, *That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.* Whereupon the Apostle maketh this comparison betwixt those who are born of that first man, who is of the earth earthy, and of the second man, who is the Lord from heaven. *As is the earthy, such are they that are earthy; and as is the heavenly, such are they also that are heavenly:*

ly: and as we have borne the image of the earthly, we shall also bear the image of the heavenly. We shall indeed hereafter bear it in full perfection: when <sup>1</sup> the Lord Iesus Christ shall change our base body, that it may be fashioned like unto his glorious body; according to the working, whereby he is able even to subdue all things unto himselfe. Yet in the mean time also, such a conformitye is required in us unto that heavenly man, that <sup>2</sup> our conversation must be in heaven, whence we look for this Saviour: and that we must <sup>3</sup> put off, concerning the former conversation, that old man, which is corrupt according to the deceitfull lusts, and be renewed in the spirit of our minde; and put on the new man, which after God is created in righteousness and true holiness. For as in one particular point of domesticall authority, <sup>4</sup> the Man is said to be the image and glory of God, and the Woman the glory of the Man: so in a more universall maner is Christ said to be <sup>5</sup> the image of God, even <sup>6</sup> the brightness of his glory, and the expresse image of his person; and we <sup>7</sup> to be conformed to his image, that he might be the first-born among those many brethren, who in that respect are accounted <sup>8</sup> the glory of Christ.

<sup>1</sup> Philip. 3.21.

<sup>2</sup> Ibid. ver. 20.

<sup>3</sup> Ephes. 4.22, 23, 24.

<sup>4</sup> 1. Cor. 11.7.

<sup>5</sup> 2. Cor. 4.4.

<sup>6</sup> Hebr. 1.3.

<sup>7</sup> Rom. 8.29.

<sup>8</sup> 2. Cor. 8.23.

NUM. 11. 7.  
25.

1 John. 3. 34.

Philp. 1. 19.

Coloss. 1. 19.

1 John. 1. 16.

We read in the holy story, that God <sup>a</sup> took of the spirit which was upon Moses, and gave it unto the seventie Elders; that they might bear the burden of the people with him, and that he might not bear it, as before he had done, himself alone. It may be, his burden being thus lightened, the abilityes that were left him for government were not altogether so great, as the necessity of his former employment required them to have bene: and in that regard, what was given to his assistants, might perhaps be sayd to be taken from him. But we are sure the case was otherwise in him of whom now we speak: unto whom <sup>a</sup> God did not thus give the spirit by measure. And therefore although so many millions of beleevers doe continually receive this <sup>c</sup> supply of the Spirit of Iesus Christ; yet neither is that fountaine any way exhausted, nor the plenitude of that well-spring of grace any whit empayred or diminished: it being Gods pleasure, <sup>d</sup> that in him should all fulnesse dwell; and that <sup>e</sup> of his fulnesse all we should receive, grace for grace. that as in the naturall generation there is such a correspondence in all parts betwixt the begetter and

and the infant begotten; that there is no member to be seen in the Father, but there is the like answerablye to be found in the Childe, although in a far lesse proportion: so it falleth out in this spirituall, that for every grace which in a most eminent maner is found in Christ, a like grace will appeare in Gods childe, although in a far inferiour degree; similitudes and likenesses being defined by the Logicians to be comparifons made in *quality*, and not in *quantity*.

We are yet further to take it into our consideration, that by thus enlivering and fashio-  
ning us according to his own image, Christs purpose was not to rayse a seed unto himselfe dispersedlye and distractedlye, but to *gather together in one the children of God that were scattered abroad*; yea and to *bring all unto one head by himselfe, both them which are in heaven and them which are on the earth*. that as in the Tabernacle, *the vail divided between the holy place and the most holy*; but the curtains which covered them both were so coupled together with the taches, that it might still *be one Tabernacle*: so the Church militant and triumphant,

<sup>1</sup> John. 11. 52.

<sup>2</sup> Ephes. 1. 10.

<sup>3</sup> Exod. 26. 33.

<sup>4</sup> Ibid. vers. 6.  
& 11.

<sup>1</sup> Ephes. 2. 21,  
22.

phant, typified thereby, though distant as far the one from the other as Heaven is from Earth, yet is made but one Tabernacle in Iesus Christ; *in whom all the building fitly framed together groweth unto an holy temple in the Lord, and in whom all of us are builded together for an habitation of God through the Spirit.*

<sup>1</sup> Sermon to  
the Commons  
house of Par-  
liament, ann.  
1620.

<sup>2</sup> Iohn. 6. 63.  
1. Cor. 6. 17.

& 15. 45.

Philip. 2. 1.

Rom. 8. 9.

1. Iohn. 3. 24.

& 4. 13.

<sup>3</sup> Gal. 2. 20. &c.

5. 5. & 3. 11.

Ephes. 3. 17.

The bond of this mysticall union betwixt Christ and us (as <sup>1</sup> elsewhere hath more fully bene declared) is on his part that *"quickenings Spirit"*, which being in him as the Head, is from thence diffused to the spirituall animation of all his members: and on our part *"Faith"*, which is the prime act of life wrought in those who are capable of understanding by that same spirit. Both whereof must be acknowledged to be of so high a nature: that none could possibly by such ligatures knitt up so admirable a body, but he that was God Almighty. And therefore although we did suppose such a man might be found who should performe the Law for us, suffer the death that was due to our offence and overcome it; yea and whose obedience and sufferings should be of such value, that it were *sufficient* for the redemption

redemption of the whole world : yet could it not be *efficient* to make us live by faith, unless that Man had bene able to send Gods Spirit to apply the same unto us.

Which as no bare Man or any other Creature whatsoever can doe ; so for Faith we are taught by S. . Paul , that it is *the operation of God*, and a *work of his power*, even of that same power wherewith Christ himselfe was raised from the dead. Which is the ground of that prayer of his, that the *eyes of our understanding* being enlightened, we might know *what is the exceeding greatnesse of his power to us-ward who beleeve ; according to the working of his mighty power, which he wrought in Christ when he raysted him from the dead, and set him at his own right hand in the heavenly places, far above all principality , and power , and might , and every Name that is named not only in this world but also in that to come : and hath put all things under his feet, and gave him to be head over all things to the Church ; which is his body, the fulnesse of him that filleth all in all.*

• Coloss. 2. 12.  
2. Thessal. 1. 11.

• Ephes. 1. 19,  
20, &c.

Yet was it fit also, that this *Head* should be of the same nature with the *Body* which is knit

<sup>a</sup> Ephes. 5. 30.

<sup>c</sup> Iohn. 6. 53.

<sup>c</sup> Ibid. ver. 56.

<sup>c</sup> Revel 5. 12.

& 13. 8.

<sup>a</sup> 1. Cor. 1. 33.

& 2. 2.

<sup>a</sup> Hebr. 10. 19,

20,

knit unto it: and therefore that he should so be God, as that he might partake of our Flesh likewise. <sup>a</sup> For we are members of his body, saith the same Apostle; of his flesh, and of his bones. And, <sup>c</sup> except ye eat the flesh of the Son of man, saith our Saviour himselfe, and drink his bloud; ye have no life in you. <sup>c</sup> He that eateth my flesh, and drinketh my bloud, dwelleth in me, and I in him. declaring thereby, first, that by this mysticall and supernaturall union we are as trulye conjoynd with him, as the meat and drink we take is with us; when by the ordinary worke of nature it is converted into our own substance. secondly, that this conjunction is immediatlye made with his humane nature. thirdly, that the <sup>c</sup> Lamb slaine, that is, <sup>a</sup> Christ crucified, hath by that death of his made his flesh broken and his bloud poured out for us upon the crosse to be fitt food for the spirituall nourishment of our soules; and the very wel-spring from whence, by the power of his Godhead, all life and grace is derived unto us.

Upon this ground it is, that the Apostle telleth us, that we <sup>a</sup> have boldnesse to enter into the Holiest by the bloud of Iesus; by a new and living

ving way which he hath consecrated for us, through the vaile, that is to say, his flesh. that as in the Tabernacle, there was no passing from the Holy to the most Holy place, but by the vaile: so now there is no passage to be looked for from the Church militant to the Church triumphant, but by the flesh of him, who hath said of himselfe; *I am the way, the truth and the life, no man cometh unto the Father but by me.* Iacob in his dream beheld <sup>2</sup> a ladder set upon the earth, the top whereof reached to heaven, and the Angels of God ascending and descending on it, the Lord himself standing above it. Of which vision none can give a better interpretation then he, who was prefigured therein, gave unto Nathanael. *Hereafter you shall see heaven opened, and the Angels of God ascending and descending upon the Son of man.* Whence we may well collect, that the only meanes whereby God standing above and his Israel lying here below are conjoynd together, and the only ladder whereby Heaven may be scaled by us, is the Son of man. the type of whole flesh, the vaile, was therefore commanded to be <sup>b</sup> made with Cherubims; to shew that we come

<sup>1</sup> Iohn. 14. 6.

<sup>2</sup> Genes. 28.  
12, 13.

<sup>1</sup> Iohn. 1. 51.

<sup>b</sup> Exod. 26. 31.  
& 36. 35.

H

<sup>c</sup> to

<sup>c</sup> Hebr. 12. 22,  
24.

<sup>d</sup> Hebr. 1. 14.

<sup>e</sup> Deut. 33. 10.  
Hagg. 2. 11.  
Malach. 2. 7.

<sup>f</sup> Esai. 28. 7.  
Jerem. 6. 13. &  
8. 10. & 14. 18.  
& 23. 11, 33,  
34. Lament. 2.  
10.  
<sup>g</sup> Ephes. 4. 11.

<sup>h</sup> 2. Petr. 1. 21.

ι. πολυμερῶς  
καὶ πολυ-  
τρόπως.  
Hebr. 1. 1.

<sup>c</sup> to an innumerable company of Angels, when we come to *Jesus the Mediatour of the New Testament*: who as the Head of the Church hath power to <sup>d</sup> send forth all these ministering spirits, to minister for them who shall be heirs of salvation.

Lastlye we are to take into our consideration, that as in things concerning God the maine execution of our Saviours Priesthood doth consist; so in things concerning Man he exerciseth both his Propheticall office, whereby he openeth the will of his Father unto us, and his Kingly, whereby he ruleth and protecteth us. It was indeed a part of <sup>e</sup> the Priests office in the old Testament to instruct the people in the Law of God, and yet were <sup>f</sup> they distinguished from Prophets: like as in the new Testament also, <sup>g</sup> Prophets aswell as Apostles are made a different degree from ordinary Pastours and Teachers who received not their doctrine by immediat inspiration from heaven; as those other <sup>h</sup> holy men of God did, who spake as they were moved by the holy Ghost. Whence S. Paul putteth the Hebrewes in mind, that God <sup>i</sup> in sundry parts and in sundry manners spake in time past unto the fathers by the

the Prophets, hath in these last dayes spoken unto us by his Son Christ Iesus: whom therefore he sty-  
leth <sup>k</sup> the Apostle, as well as the high Priest of our  
profession; who was faithfull to him that appointed  
him, even as Moses was in all his house.

<sup>k</sup> Hebr. 3. 1, 2

Now Moses, we know, had a singular  
preeminence above all the rest of the Pro-  
phets: according to that ample testimony  
which God himself giveth of him. <sup>l</sup> If there be  
a Prophet among you, I the Lord will make my self  
known unto him in a vision, and will speak unto  
him in a dream. My servant Moses is not so, who is  
faithfull in all mine house: with him will I speak  
mouth to mouth, even apparently, and not in dark  
speeches; and the similitude of the Lord shall he  
behold. And therefore we finde, that our Medi-  
atour in the execution of his Propheticall of-  
fice is in a more peculiar manner likened unto  
Moses: which he himself also did thus foretell.

<sup>l</sup> Num. 12. 6,  
7, 8.

<sup>m</sup> The Lord thy God will raise up unto thee a Pro-  
phet from the midst of thee, of thy brethren, like  
unto me; unto him ye shall hearken. According to  
all that thou desiredst of the Lord thy God in Ho-  
reb, in the day of the assembly, saying, Let me not  
heare againe the voyce of the Lord my God; neither

<sup>m</sup> Deuteron.  
18. 15, 16. &c.  
Act. 3. 22, 23.

let me see this great fire any more, that I dye not. And the Lord said unto me, They have well spoken, that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will putt my words, in his mouth, and he shall speake unto them all that I shall command him. And it shall come to passe, that whosoever will not hearken unto my words, which he shall speake in my name, I will require it of him.

<sup>a</sup> Rem. 9. 5.

<sup>b</sup> Exod. 20. 19.  
Deuter. 5. 25,  
27.

<sup>c</sup> Exod. 34. 30,  
32, 33.

Our Prophet therefore must be a Man raised from among his brethren the Israelits (<sup>n</sup> of whom, as concerning the flesh, he came) who was to performe unto us that which the fathers requested of Moses: <sup>o</sup> Speak thou to us, and we will beare; but let not God speak with us, lest we die. And yet (that in this also we may see, how our Mediatour had the preeminence) <sup>p</sup> when Aaron and all the children of Israel were to receive from the mouth of Moses all that the Lord had spoken with him in mount Sinai, they were afraid to come nigh him, by reason of the glory of his shining countenance: so that he was fain to put a vail over his face, while he spake unto them that which he was commanded. But that which for a time was thus

<sup>q</sup> made

made glorious, had no glory in respect of the glory that excelleth; and both the glory thereof, and the vail which covered it, are now abolished in Christ: the vail of whose flesh doth so overshadow the brightnesse of his glory, that yet under it we may behold his glory, as the glory of the only begotten of the Father; yea and we all with open face, beholding as in a glasse the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

And this is dailye effected by the power of the ministry of the Gospell, instituted by the authority, and seconded by the power, of this our great Prophet: whose transcendent excellency beyond Moses (unto whom, in the execution of that function, he was otherwise likened) is thus sett forth by the Apostle. "He is counted worthy of more glory then Moses, in as much as he who hath builded the house hath more honour then the house. For every house is builded by some one: but he that built all things is God. And Moses verily was faithfull in all his house, as a servant, for a testimony of those things which were to be spoken after: but Christ as the Son, over his own house. \* This house of God is no other then

2 Cor. 3. 7, 10,  
11, 13.

Hebr. 1. 3.

Iohn 1. 14.

2 Cor. 3. 18.

Hebr. 3. 3, 11,  
5, 6.

1. Tim. 3. 15.

*the Church of the living God* : whereof as he is the only *Lord*, so is he also properly the only *Builder*. Christ therefore being both the *Lord* and the *Builder* of his Church, must be God aswell as Man : which is the cause, why we finde all the severall mansions of this <sup>2</sup> *great house* to carry the title indifferently of <sup>a</sup> *the Churches of God* and <sup>b</sup> *the Churches of Christ*.

True it is, that there are other ministeriall builders, whom Christ employeth in that service : this being not the least of those gifts which he bestowed upon men at his triumphant ascension into heaven, that <sup>c</sup> he gave not only ordinary *Pastours* and *Teachers*, but *Apostles* likewise, and *Prophets*, and *Euangelists*; for the perfecting of the *Saints*, for the work of the ministry, for the edifying of the body of Christ. which what great power it required, he himself doth fully expresse in passing the graunt of this high Commission unto his Apostles. <sup>d</sup> *All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost; teaching them to observe all things, whatsoever I have commanded you: and lo, I am with*

<sup>y</sup> *Matth. 16. 18.*

<sup>2</sup> *2. Tim. 2. 20.*

<sup>3</sup> *1. Cor. 11. 16.*

<sup>b</sup> *Rom. 16. 16.*

<sup>c</sup> *Ephes. 4. 11, 12.*

<sup>d</sup> *Matth. 28. 18, 19, 20.*

## Of the Son of God.

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with you alway, even unto the end of the world.  
Amen.

S. Paul professeth of himself, that he laboured more abundantly then all the rest of the Apostles: yet not I, saith he, but the grace of God which was with me. And therefore although according to that grace of God which was given unto him, he denieth not but that, as a wise master-builder, he had laid the foundation; yet he acknowledgeth that they upon whom he had wrought, were Gods building aswell as Gods husbandrie. For who, saith she, is Paul, and who is Apollo, but ministers by whom you beleaved, even as the Lord gave to every man? I have planted, Apollo watered: but God gave the increase. So then neither is he that planteth any thing, neither he that watereth: but God that giveth the increase.

Two things therefore we finde in our great Prophet, which do far exceed the ability of any bare Man; and so do difference him from all the <sup>h</sup> holy Prophets, which have been since the world began. For first we are taught; that no man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him: and that no man hath seen God at any time; but the only begotten

<sup>c</sup> 1. Cor. 15. 10.

<sup>f</sup> 1. Cor. 3. 9. 10.

<sup>g</sup> Ibid. vers. 5, 6, 7.

<sup>h</sup> Luk 1. 70.

<sup>i</sup> Matth. 11. 27.

<sup>k</sup> John. 1. 18.

begotten Son, which is in the bosome of the Father, he hath declared him. Being in his bosome, he is become conscious of his secrets, and so out of his own immediat knowledge enabled to discover the whole will of his Father unto us. whereas all other Prophets and Apostles receive their revelations at the second hand, and according to the grace given unto them by the Spirit of Christ. Witness that place of S. Peter for the Prophets: *'Of which salvation the Prophets have enquired and searched diligently, who prophesied of the grace that should come unto you; searching what or what manner of time* **THE SPIRIT OF CHRIST WHICH WAS IN THEM** *did signifie, when it testified beforehand the sufferings of Christ and the glory that should follow. and for the Apostles, those heavenly words which our Saviour himself uttered unto them, whilst he was among them. "When the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorifie me: for he shall receive of mine, and shew it unto you. All things that the* Father

<sup>1</sup> 1. Pet. 1. 10,  
11.

<sup>2</sup> Iohn. 16. 13,  
14, 15.

## Of the Son of God.

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*Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.*

Secondly, all other Prophets and Apostles can do no more (as hath bene said) but plant and water; only God can give the increase: they may teach indeed and baptize; but unless Christ were with them by the powerfull presence of his spirit, they would not be able to save one soule by that ministry of theirs. *We, ° as lively stones are built up a spirituall house: but, ° except the Lord do build this house, they labour in vain that build it. For who is able to breath the spirit of life into those dead stones; but he, of whom it is written? P The houre is comming, and now is, when the dead shall hear the voice of the Son of God; and they that hear it, shall live. and againe: ° Awake thou that sleepest, and arise from the dead; and Christ shall give thee light. Who can awake us out of this dead sleepe, and give light unto these blinde eyes of ours; but the Lord our God, unto whom we pray, that he would ° lighten our eyes, least we sleep the sleepe of death?*

° 1. Pet. 2.5.

° Psalm. 127.1.

° Iohn. 5.25.

° Ephes. 5.14.

° Psalm. 13.3.

And as a blinde man is not able to conceive the distinction of colours, although the skill-  
I fullest

1. Cor. 2. 14.

2. Cor. 4. 6, 7.

Hebr. 7. 25.

fullest man alive should use all the art he had to teach him; because he wanteth the sense whereby that object is discernable: so *the naturall man perceiveth not the things of the Spirit of God (for they are foolishnesse unto him; ) neither can he know them, because they are spiritually discerned.* Whereupon the Apostle concludeth, concerning himselfe and all his fellow-labourers; that *God who commanded the light to shine out of darknesse, hath shined in our hearts; to give the light of the knowledge of the glory of God, in the face of Iesus Christ: but we have this treasure in earthen vessels; that the excellency of the power may be of God, and not of us.* Our Mediatour therefore (who must *be able to save them to the uttermost that come unto God by him*) may not want the excellency of the power, whereby he may make us capable of this high knowledge of the things of God, propounded unto us by the ministry of his servants: and consequently, in this respect also, must be *God as well as Man.*

Ezai. 9. 7.

There remaineth the *Kingdome* of our Redeemer: described thus by the Prophet Elay.  
*\* Of the increase of his government and peace there*

there shall be no end, upon the throne of David and upon his kingdom; to order it, and to establish it with judgement and with justice, from henceforth even for ever. and by Daniel. \* Behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of dayes; and they brought him near before him. And there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not passe away; and his kingdom that which shall not be destroyed. and by the angel Gabriel, in his ambassage to the blessed Virgin. \* Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Iesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give him the throne of his father David. And he shall reigne over the house of Iacob for ever; and of his kingdom there shall be no end.

\* Dan. 7. 13, 14.

\* Luk. 1. 31, 32, 33.

This is that new \* David our King, whom God hath raysted up unto his \* own Israel: who was in truthe, that which he was called; the Son of Man, and the Son of the Highest. that in the one respect, \* we may say unto him, as the Israelits of old did unto their

\* Jerem. 30. 9.  
Hose 3. 5.  
Ezech. 34. 23.  
& 37. 24.  
\* Gal 6. 16.

\* Ephes. 5. 30.

<sup>d</sup> 2.Sam.5.1.<sup>e</sup> Psalm.110.1.

Matth.22.41.

44.

Act.1.34.35.

<sup>f</sup> Genes.3.15.<sup>g</sup> Rom.16.20.<sup>h</sup> 1.Iohn.3.8.<sup>i</sup> 1.Tim.3.16.<sup>k</sup> Esai.43.11.<sup>l</sup> Hese.13.4.

David; <sup>d</sup> Behold, we are thy bone and thy flesh: and in the other, sing of him as David himself did; <sup>e</sup> The Lord said unto my Lord, Sit thou at my right hand, untill I make thine enemies thy foot-stool. So that the promise made unto our first parents, that <sup>f</sup> the seed of the Woman should bruise the Serpents head, may well stand with that other saying of S.Paul; that <sup>g</sup> the God of peace shall bruise Satan under our feet. seeing <sup>h</sup> for this very purpose the Son of God was manifested <sup>i</sup> in the flesh, that he might destroy the works of the Devil. and still that foundation of God will remaine unshaken: <sup>k</sup> I even I am the Lord, and beside me there is no Saviour. <sup>l</sup> Thou shalt know no God but me: for there is no Saviour beside me.

Two speciall branches there be of this Kingdome of our Lord and Saviour: the one of Grace, whereby that part of the Church is governed which is militant upon Earth; the other of Glory, belonging to that part which is triumphant in Heaven. Here upon earth, as by his Prophetick office he worketh upon our Minde and understanding, so by his Kingly he ruleth our Will and Affections; <sup>m</sup> casting down.

<sup>n</sup> 2.Cor.10.5.

down imaginations and every high thing that exalteth it self against the knowledge of God, and bringing into captivitie every thought to the obedience of Christ. Where, as we must needs acknowledge, that <sup>a</sup> it is GOD which worketh in us both to will and to doe, and that it is <sup>o</sup> he which sanctifieth us wholly: so are we taught likewise to believe, that <sup>p</sup> both he who sanctifieth, and they who are sanctified, are all of one, namely of one and the selfe same nature; that the sanctifier might not be ashamed to call those, who are sanctified by him, his brethren. that as their nature was corrupted and their bloud tainted in the first Adam, so it might be restored againe in the second Adam; and that as from the one a corrupt, so from the other a pure and undefiled nature might be transmitted unto the heires of salvation.

The same <sup>a</sup> God that giveth grace, is he also that giveth glory: yet so, that the streams of both of them must runn to us through the golden pipe of our Saviours humanity. <sup>r</sup> For since by man came death; it was fit that by man also should come the resurrection of the dead. even by that man, who hath said. *Who so*

<sup>a</sup> Philip. 2. 13.

<sup>o</sup> 2. The. 2. 13.

<sup>p</sup> Hebr. 2. 11.

<sup>a</sup> Psalm. 84. 11.

<sup>r</sup> 1. Cor. 15. 21.

<sup>r</sup> John. 5. 34.

2. Thes. 1. 10

Philip. 3. 21.

Revel. 1. 5, 6.

eateth my flesh, and drinketh my blood, hath eternall life; and I will raise him up at the last day. Who, then, shall come to be glorified in his Saints, and to be made marvellous in all them that beleeve: and shall change this base body of ours, that it may be fashioned like unto his own glorious body; according to the working, whereby he is able even to subdue all things unto himself. Unto him therefore that hath thus loved us, and washed us from our sinnes in his own blood, and hath made us Kings and Priests unto God and his Father; to him be glory and dominion for ever and ever. AMEN.

PHILIP. 3. 8.

I COUNT ALL THINGS BUT LOSSE,  
FOR THE EXCELLENCY OF THE  
KNOWLEDGE OF CHRIST IESUS  
MY LORD.

FINIS.

*Words defective in some Copies, are thus to be supplied.*

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